

LETTER FROM CONSTANTINOPLE.

Extract of a Letter from Rev. W. G. Schauffer, American Missionary, to Rev. Mr. Bartley, of Hampden, N. H. dated

CONSTANTINOPLE, April 12, 1837.

Rev. J. M. C. Bartley, Beloved Brother,—It was equally surprising and gratifying to me, a few days ago, when I received from you, among other letters from America, since our separation at Andover, have often thought of you, and often purposed to drop you a line, to remind you of an old classmate, but the multiplied duties of my work have hitherto prevented me. While a missionary in these parts, my engagements have been accumulating continually, and several times my constitution has well nigh been crushed under the weight of labors, and the increasing solemn responsibility connected with them. Still, the Lord's strength has been made perfect, (if you will not lay too much stress upon this term,) in my weakness, and at times when I was weakest in myself, the Lord has blessed the word most signally, for the conversion of sinners; not indeed, of sinners among the Jews; for this untoward generation would rather kill me if they could,—but of sinners among others to whom I have been permitted to dispense the saving truths of the gospel. This last summer, during which I was preaching in Russia among the Germans, in and about Odessa, while Mrs. S. was very sick, while both of my children were laid into the earth, till the resurrection morning, and I myself so feeble that I fell into the doctor's hands several times, the word was as blessed to the people that received it, as in Odessa, and in several German villages, and they continue now and have spread abroad into some distant villages, in two of which, more than half of the inhabitants are now hopefully pious. The work goes on still, and we hope and pray that it may prove the beginning of a better day for the Jews of this city. I have been preaching in the towns of Russia, in Bessarabia, Tauria, Crimea, and other provinces; nor do we despair of reaching the hearts of the Russians, Moldavians, Bulgarians, Jews, and others by whom these realms are peopled. Two years ago, when in my German chapel here, I used to have an average number of hearers amounting to twenty, five of them were hopefully converted, two of whom are already gone to their rest, (one of whom last fall, by plague; two of them live and labor in Odessa, having followed me thither, and one continues here a comfort to me. Since our return from Russia, (last fall,) the number of my German hearers has increased from fifty to a hundred. The audiences are extremely solemn, there are a number of anxious inquirers among them—some in my own house, and I have reason to hope that through the sovereign mercy of our God they, and many more may come to a saving knowledge of the truth as it is in Jesus. Amid all these scenes, I am bodily feeble, and wearing away fast. For this preaching is not my only business. On the contrary, after revising and printing in Hebrew, and Hebrew-Spanish the Psalms for the Jews, this edition of the Psalms (3,000 copies,) was finished last fall, here I have been already, and I am now to considerable extent, the revision of the whole Old Testament in that dialect, I am engaged in the construction of a lexicon in Hebrew and Hebrew-Spanish, which is pretty extensive, and of a vocabulary in the same languages; a pure Hebrew scripture tract has left the press very lately, a Hebrew-German tract written by me, lies ready to be printed, the seventy weeks of Daniel are in process of translation into the Hebrew-German under my supervision, while the writing of journals and an extensive correspondence fill up every remainder of my time. I have also given some Hebrew lessons to introduce the study of Hebrew among the Armenians, and especially my correspondence with the Christians, the inquiries, and with several whole communities in Russia, has since my return from there greatly accumulated my labors. Besides all this, troubles occasioned by accidents of plague, multiplied calls from my quarters,—for a missionary is common stock here—often such a draft upon our time, that hardly leisure for eating, reflection, or rest, is left, and scarcely can the poor human frame sustain the insufferable burden. Take an instance,—after the severe labors of a whole week, no more time but just Saturday eve after tea, is left me for my preparation for Sabbath, and hardly any at all for conference meetings, and yet, sometimes at least, I preach in German, at 9 o'clock, A. M., and in English at 11 A. M. But it is all well, if we wear out, if it be but in the Lord's service. If souls are saved, and the kingdom of heaven built up in this ruined world it is all well.

Will more labors be sent, and come out into the whitening harvest, or must we drop into a premature grave? Or rather will others take our places when we have fallen sacrifices to over exertions?—for such, I suppose we shall have to fall at any rate, seeing the harvest ripens about us, with amazing rapidity. Oh that I might be once more permitted to stand up in the monthly concerts of America! But while we cannot leave the net which our feeble hands are hardly able to grasp, yet, ministers of the gospel in Christian lands must lift up a fearless voice, and plead the cause of millions, and speak a word for the poor, weak, and scattered missionaries, who are overwhelmed with labor. You must bear up your congregations in the monthly concerts, on the wings of fervent prayer, and carry them down to the very gates of eternity, that they may learn how to do their duty to the souls of men in view of that tremendous day when all the dead shall render up their accounts to the Omnipotent Judge of all, the Saviour of every soul under heaven, the King of kings, and Lord of lords. You must do it, for we are thousands of miles off; and may I not say, you will do it. But I must break off. I must, though I have entered upon a task of this kind, and I should like to write reams of paper full and to the purpose, as though I could preach thunders to every slothful and inactive congregation in all Christendom.

I long to hear again of revivals in America, and of peace and concord between all orthodox Christian churches, seminaries and ecclesiastical bodies. I long to hear of a growing missionary spirit among Christians, rich and poor, aged and young. I long to hear the thunder of the chariot wheels of the King of Glory, from the rising to the setting sun, and to see the outpouring of the Holy Spirit upon all flesh. The Lord bless you. This letter is written in my study, to which I have been confined very nearly, since Sunday afternoon last, after our afternoon meeting by sickness. The Lord make us faithful even unto death, and take all the glory to himself, forever and ever. Amen. Yours, W. G. SCHAUFFER.

N. B. I suppose you are aware of the deeply interesting state of things in the Armenian churches at Constantinople and vicinity. The Lord is doing a mighty work among them. A furious persecution of the Greeks against our schools has (late) turned out to the furtherance of the gospel. Among the Jews it begins to move. Some begin to think.

REMARKABLE CONVERSION.—The sudden conversion of four hundred Tatars of the Zillerthal from the Catholic to the Reformed faith, has been brought about it is said, in the following manner:—A traveller in the Tyrol passed from hand to hand a copy of the Bible, which with his last word—“I have been converted,” daily reading. The result was, that no fewer than 400 persons renounced the Catholic and adopted the Protestant faith. The Government of Vienna sought to constrain them either to renounce their newly adopted faith, or to

emigrate into Transylvania, the only province of the empire where the extension of succeeding sects is allowed. The Tatars, however, protested against a compulsory emigration, and implored the protection of the King of Prussia.

EARTHQUAKE IN SYRIA.

In the Recorder of June 30, we published a Letter from Rev. J. F. Lannan, American Missionary at Jerusalem, giving some account of the Earthquake in Syria. The following is another Letter from the same gentleman, giving further particulars of that awful event. It is addressed to the Editor of the Charleston Observer, and dated,

JERUSALEM, Jan. 24, 1837.

A short time since, I sent a brief and hasty account of the dreadful earthquake which was experienced on the 1st inst. throughout this whole land; and promised to write again when more particular information was received. We have since received some definite intelligence from the places which have suffered most severely, but news travels so slowly in this country, that it was not until yesterday that our anxiety concerning our brethren in Beyroot was relieved, by the arrival of a special messenger. We are still apprehensive of more evil tidings from the North, for every day brings us sad intelligence from that direction. Two English travellers arrived here on Saturday from Egypt, and told us that they felt the shock on Mount Sinai, though it was comparatively slight here. It would seem, therefore, that the earthquake has been experienced as far South as the Peninsula of Sinai, and Northward as far as Tripoli and Damascus. How far such farthest in these two directions, we have yet to learn. Its motion was horizontal and undulating, and the shock had momentary in some places, while in others it was longer, and occurred at intervals. Since the first, which was the most severe one in Jerusalem, there have been six or eight slighter shocks; the last occurred this morning at half past 9 o'clock. The weather, for a few days previous, and especially on the 1st inst. was uncommonly warm and sultry, and seemed more like spring than the middle of winter. With a few exceptions it has continued much the same since, and it is quite warm to-day, which leads many to fear a recurrence of these shocks. As yet, we have suffered little or no serious injury in the Holy City, and have much cause for gratitude to God for his preserving mercy extended to us and our Missionary brethren at Beyroot.

In Nabulus, Jere, Nassereth, Souz, Sidon, Beyroot, Malou, Lodein, Tiberias, and elsewhere, the greatest injury has been sustained. In the latter towns, as mentioned in my last, under date of the 12th inst. the destruction of property and lives has been awful. In Tiberias a number of houses have fallen, and several hundred lives lost. But in Saffet, about 30 miles South of it, the whole town, with its walls, and at the least calculating, three thousand persons have been crushed to death. This town, you may perhaps be aware, was one of the four places which the Jews consider sacred or holy in this country, viz: Jerusalem, Hebron, Tiberias, Saffet. It has derived its sanctity from the fact, that several of the Jewish Doctors of the law, who lived in the time of the second Temple, are said to have been buried there. For years, if not centuries, they have had a University there for the education of their Rabbies, of whom there were usually a number from different countries in Europe. For some time past, there was a Hebrew and Arabic press in operation there, and, on the whole, it was as celebrated among the Jews for its peculiar sanctity, as it was distinguished for its splendid situation, commanding from its lofty position the whole country around. It has been supposed by some, that the Jews, who were expelled from Jerusalem, and travellers to be the “City set on a hill,” which the Saviour alluded to, when, in his Sermon on the Mount of Galilee, he compared his disciples to such a town “which could not be hid.” The Jews have a notion that their Messiah will reign here forty years, and that he will take up his residence in Jerusalem. What effect this delusion will have upon their faith remains to be seen. The calamity has fallen most severely upon their nation, as a large proportion of the inhabitants were their kinsmen according to the flesh. As soon as the intelligence was received here, the Jews were in great commotion, money, food, and clothing were sent to relieve the sufferings of the wretched survivors. A subscription was also opened in Beyroot, and a large supply of the necessities of life, and of medicines were forwarded, in charge of the Rev. Wm. M. Thomson, one of our Missionaries, and Mr. Calman, a converted Jew and Missionary to the Jews in Syria and Palestine. We have not yet received their report, but a Jewish friend returned to-day from a visit there, and says that the sufferings of the survivors have been distressing beyond measure. Many have died for want of clothing and food, and others from their bruises and wounds, and the number of the dead is daily increasing. The Jews are so great, that they are apprehensive that unless soon removed they may occasion a pestilence. One difficulty in the way of their speedy removal is the abominable regulations of this despotic government. When such a public calamity occurs, the law is that not a Sultan or Pasha, and the Governor, or any other officer of government, as one half of the ruined property is confiscated to the powers that be! You can readily imagine the effects of such an outrageous violation of all the laws of humanity; but this is but a specimen of the character of the government which has reduced one of the finest countries on the globe to barrenness and desolation.

In one place, not far from Saffet, a Church fell on the inhabitants while they were at prayers, and destroyed about two hundred of them. They were Maronites, or Roman Catholics. Language is marred to depict all the horrors of such scenes, and the distress attending them. What must be the feelings of those who have escaped destruction when they think of the fate of those who were near and dear to them. Parents weeping over their children and children mourning the loss of their parents.—Husbands deploring the awful death of their wives and wives that of their husbands—and perhaps some of them almost wishing that their own miseries had been ended in the same grave. I had often read of similar scenes, but never, my dear brother, have they come so near to me as at present. Never shall I forget my feelings when the massive stone walls of our Mission house shook like the leaves of the forest, and threatened every one who stood under their ruins. We had no place to which we could flee for safety. Our house had no yard attached to it. It was lofty, and the street below was only six or eight feet wide, and the danger there was greater than within. To God alone could we look; and in that moment of uttermost emergency, the Lord showed himself on his Almighty arm, and blessed be his name, he interposed in our behalf, and said to the heaving earth “he still.” You can better imagine than I describe our feelings, when that inundate was obeyed, and we were permitted to return to the room from which we had fled in terror. In the evening, we sat down to the table of the Lord, and endeavored to sustain our sinking spirits with the memorials of the Saviour's love. May my life, thus mercifully preserved, be devoted more entirely to his service; and to this end I would request your prayers, and those of my dear Christian friends in Jerusalem, who feel interested in the peace of the Holy Land. And let me bespeak their prayers also in behalf of this wretched, perishing people, that they may learn righteousness while

God's judgments are abroad in the earth, and thus be saved from the wrath to come. In great haste, your affectionate brother, JOHN F. LANNAN.

BOSTON RECORDER.

Friday, August 25, 1837.

THE INDIAN TERRITORY.

A pamphlet of 52 pages, from the pen of Rev. Isaac M'Coy, a Baptist Missionary among the Indians has been laid on our table, and contains information that we doubt not will interest our readers, as much as it has interested us. We propose therefore to furnish an abstract, as brief as fidelity and perspicuity will allow.

Situation and Extent.—The Indian Territory lies west of Missouri and Arkansas, and is about 600 miles long and 200 broad. The limits have not yet been actually fixed by the government of the U. S., but a bill for thus establishing them is before Congress, and there is little, if any doubt, that it will pass.

Plan of Organization.—Delegates to a General Council are to be annually chosen by the several tribes; this Council will enact laws of a general nature for the Territory, to be approved by the President of the U. S. Each tribe will manage its own internal concerns, as is done in our towns. The confederated tribes will choose a delegate, an Indian, to represent them at the seat of government of the U. S. during each session of Congress. All civil offices except two, to be filled by Indians, if they be found competent to discharge the duties.

Character and Resources.—It is a prairie country; land naturally destitute of wood, of first rate fertility. The want of timber, is the principal defect; still, there is wood enough for the wants of the present and a few succeeding generations; and when the country shall become settled, the grass consumed by stock, and the sweeping fires thus prevented, the growth of timber will be very rapid. The country is high, undulating and healthy, water courses numerous, stone coal and salt water abundant.

Peculiar advantages of the Location.—1. No counter or clashing claims of organized Colonies or States can render precarious the tenure by which the Indians hold these lands. 2. The Indians here can never be surrounded by the whites, because the regions west of them for 400 miles will never be inhabited. 3. None of the Territory lies within the range of business transacted between different white settlements. 4. It is peculiarly adapted to the breeding of cattle, horses and mules; the best business for a people in the incipient stages of civilization.

Advantages of the Civil Organization.—All the evils, both temporal and spiritual, which can afflict a people, when destitute of law and social bonds will be remedied. Property and privileges will be secured; industry, learning and virtue will be encouraged; religious improvement will be promoted; stronger inducements than ever will be offered to missionary labor among them; for the number of people will be increasing instead of diminishing, and society advancing instead of deteriorating.

Reasons for removing the Indians to this Territory.—Without colonization, without civil government, without law, they must perish. Two hundred years of benevolent effort in behalf of the Indians in New England and New York, have not prevented the tribes from sinking deeper and deeper in degeneracy and wickedness, till they have pined away almost to nothing. A few have been converted and gone to heaven, but the tribes are now all fast going. The Southern tribes it is true were more prosperous; a spirit of improvement appeared among them before the missionaries visited them; this was in consequence of the settlement and intermarriage of whites among them. There, very soon after the revolutionary war, law was established for the security of natural rights, and the encouragement of industry; civil order was introduced and the way prepared for successful missionary exertion. And, could these Indians have remained undisturbed, all would have been well. But that was not possible. They lived on disputed ground. They were surrounded on all sides by States whose charters limited covered the whole country. Hence, as early as 1823, efforts were commenced to secure for them “the Indian Territory,” a permanent residence, a form of civil government, and the privileges of citizenship in the U. S. These efforts have constantly been persevered in up to the present time, and promise to result happily.

Present Population.—The whole number of souls now in the Territory is 66,000, having increased 15,000 in 12 months. The number of tribes is 18 or 20.

System of Writing.—This is a new one, different from that of Mr. Gess, which is found not applicable to some of the Indian dialects, invented by Mr. Jothan Meeker, a missionary, and has been successfully applied. By this system, spelling is rendered entirely unnecessary; every sound is indicated by a character or letter, which in Indian languages are usually about eight or ten; the other characters, or letters, merely indicate the position of the organs of speech, preceding or following these sounds. Not more than 23 characters have yet been found necessary in writing any Indian language. A knowledge of the use of these is very shortly acquired. And as soon as they are learned, the whole art of reading is acquired. A person capable of reading any language, can in the course of an hour learn to read a book in any Indian language, so as to be well understood by any one acquainted with that language. An Indian, who never knew the use of a letter, can learn to read his own language in the same time that it would require him to learn the names of from 16 to 23 letters of the English Alphabet.

THE TRIBES AND MISSIONS.

The Pawnees.—800 souls in their native unimproved condition; never have had a missionary among them.

The Omahas.—1400 souls; they have annuities amounting to 1000 per. ann. for ten years from the U. S. and other favors; will be gratified with the establishment of a mission among them; the Baptist Board of Missions has appropriated \$1000 for the erection of Mission buildings, and a teacher is appointed, but an ordained minister is needed.

The Pawnees.—Four bands; 10,500 souls, in an unimproved state; live in villages, own neither cattle, sheep, nor swine, nor wagon or plow, dress in skins, cultivate a little corn and a few vegetables.

Two Presbyterian Missionaries have been among them about two years. The U. S. are to pay the Pawnees \$2000 a year in agricultural implements, for five years or longer, \$1000 in live stock as soon as they can profit by it: \$2000 a year, for ten years, to support two smithies, and blacksmiths, &c. and four farmers to teach their agriculture.

The Ojibwas.—1000 souls; in the same condition as the tribes already mentioned. Mr. Merrill, a Baptist missionary, is stationed among them. Provisions are made by government for their improvement; two blacksmiths, agricultural implements, a flouring mill, farmers, and a ten years annuity of \$500 for the education of their children are pledged to them, beside \$500 per year for five years.

The Kickapoos.—Between 600 and 700 souls. They have made some advances in civilization; have some log buildings, rail fences, a few cattle, &c. Their principal dependence for their subsistence is on their industry at home, and not on the chase. Government has made similar provisions for them as for the tribes already mentioned. The Roman Catholics are erecting missionary buildings among them. They have also a Prophet of their own.

The Potawatomes.—400 of these are with the Kickapoos; the residue of the tribe are unsettled. 1500 of them are on the N. E. side of Missouri river. Government supplies \$150,000 for erection of mills, farm houses, &c. &c. beside \$70,000 to purposes of education. Mr. Simerwell, a Baptist Missionary, is expected to locate among them.

The Kanzas.—This tribe consists of between 1600 and 1700 souls; their condition is like that of the Omahas. \$6000 a year are given to aid them in agriculture. 23,400 acres of land in Missouri are appropriated to purposes of education. The Methodists have established a mission among them.

The Delawares.—850 souls. More civilized than the Kickapoos. They rely almost wholly on their industry for subsistence; and have generally, good enough. The U. S. government have done much for them, beside erecting mills, public buildings, &c. they have given them \$2000 in cattle, and 2340 acres of land in Missouri for education. The Methodists have a missionary establishment among them, and the Baptists also. All things promising.

The Shawanones.—Between 800 and 900 souls, in civilization, somewhat in advance of the Delawares. Liberal provision made for them by government. The Methodists have a prosperous mission here. The Quakers have erected mission buildings, though they are yet unoccupied. The Baptists too are laboring successfully. A small monthly newspaper is published in Shawanone, called “the Shawanone Sun.”

The Gospel of Matthew has been translated, and is used in public worship. Several other books published.

The Ottawas.—Less than 100 have yet reached the Territory. The main body are yet in Michigan. Their condition is like that of the Kickapoos.

The Peorias and Kaskaskias.—In number less than 200, in character and state, like the Ottawas.

The Was and Piankaskas.—These united bands number 357 souls—resemble the Ottawas and Kickapoos. The Presbyterians have a mission among them. The four last mentioned bands are Missions.

The Osages.—Condition like that of the Kanzas and Pawnees; in number, 5,500. The missions established among them by the A. B. C. F. M. some years since, have been suspended. Government stands pledged to assist the tribe with \$1200 a year for agricultural purposes, and to give them 34,560 acres of land in Missouri, equal to \$43,200 for purposes of education.

The Quapaws.—450 souls, of Osage stock, and in like condition. They wish a teacher. Government pledges them liberal supplies.

The Senecas, Shawanones and Mohawks.—462 souls; may be considered as one people, considerably advanced in civilization, live at home, by their industry, and have some knowledge of the English language. No missionary.

The Creeks, (or properly, Muscogees). 18,550 souls. Many of them are far advanced in civilization. Government furnishes \$4000 per. ann. for 25 years, for purposes of education. Missions have formerly prospered among them, but owing to some misunderstanding there is a suspension for the present, of the Presbyterian, Methodist and Baptist missions, except that Mr. Davis (a Muscogee) yet labors among them.

The Cherokees.—About 600 have reached the Territory. A civilized people. The A. B. C. F. M. have three missionary stations. The Methodists have two missionaries. The Baptist station is vacant.

The Choctaws.—15,000. Like the Creeks and Cherokees. Ample provisions are made by government, for the improvement of these three tribes in matters of living and letters, and missionary labors are attended with the smiles of heaven.

CONCLUSION.

The people of this Territory are but remnants of once powerful tribes. Many tribes have become extinct, and there is reason to believe that even the name of not a few has been forgotten.

They have been continually retreating to the West, leaving at every step increasing evidence of accumulating woes. At length, 66,000 have reached the borders of the vast uninhabited prairie. They can go no further. This number is constantly augmenting by the influx of refugees from the East. And while the crowd thickens, they turn despairing eyes toward Christian people, and for the last time, implore them, by ten thousand miseries, to let them live!

O that they might live. But, if the aversion of our country would not suffer them to live on their own grounds, guaranteed to them by solemn treaties, and the sepulchres of their fathers,—where is the security that they shall be permitted to live on other grounds, equally exposed to the ambitious schemes of avarice, as those they have been compelled to relinquish? “Were we barbarians, groping in Pagan night, scarcely could a slight apology be found for trampling to death our hopeless fellow beings.” We are glad to quote such language from Mr. M'Coy, even now; but ten years ago, it might have come from him with more effect. The fountain of the great deep has been broken up, and we question whether any eloquence of his can prevent the deluge that has begun to rise from sweeping away every vestige of Aboriginal existence from our country. Still, we will hope for better things.

THE FIRST OF SEPTEMBER.

We shall not be deemed impertinent, if we again remind our readers of the Resolves of the General Association, passed at their last meeting, recommending to all the churches in their connexion to observe the first Friday in September, as a day of fasting, humiliation and prayer. The occasion of these resolves, is found, in the low state of religion in the land; the prevalence of error and vice, the agitated and fearful state of the public mind on many subjects of religious and civil interest, together with the consequent dangers threatening the church. Also, the present pecuniary embarrassments and distresses of our country, and their disastrous influence upon individual churches, and the great cause of Christian benevolence, are deemed to demand the prayerful consideration and penitence of the people of God.

A correspondent suggests, that it be made a “special object to cry unto God to forgive us for our want of union and Christian affection toward each other; and that he will bestow upon us that fruit of the spirit which is love, joy, peace, long suffering, gentleness and meekness.”

God grant that it prove a day of low prostration of spirit before him on the part of all our churches and

ministers, that all acrimony and bitterness of feeling be put away, and that there be united and humble and fervent supplications offered throughout our Zion for a season of hallowed refreshing from on high. S.

THE TOWN CLOCK.

An impudent, noisy intermeddler he is, in other men's matters. In sober earnest, I am in a quarrel with the town clock. Some of my neighbors speak very respectfully of that old number of days, but my respect is gone. He is a striker; forever at it, and no mortal has received more blows than myself; some account of which will be a vindication of my displeasure.

One case was on this wise. I had reluctantly agreed to meet a man, with whom I had had dealings, at a specified hour. I suspected that the proposed investigation of our affairs would prove me to be in a region desired by no lover of his purse. Accordingly when I promised him the interview, I promised myself that I should forget it, and so the matter would go by for the present. And I was in fact in a fair way of accomplishing the thing. And I should have done it handsomely, had it not been for that old thumper of a town clock. He struck ten, the hour appointed, that morning, an octave above any thing I ever heard from him. He did lay on unmercifully. The sound startled me. My promise came like a bolt into my mind. There was no such thing as forgetting it, and I was obliged to go. And I have owed the clock a grudge ever since.

And it has been increased as follows. I am an enemy to disturbance of any kind on the Sabbath. I have most scrupulously regarded it as a day of rest, and have usually been through most of the day in such a state of composure as to disturb no mortal, unless he was nervous enough to be discomposed by hearing one snore. Those were peaceful Sabbaths, but they are over. With double violence does that chronicler of time peal out the hours on these days. Especially, does he lay on in earnest as the time of public worship approaches. I have tried to out-general him, by contriving to sink into a sound nap before that period, so that my plea of absence from the sanctuary might be that I did not hear the bell. But as if aware of the design, he has seemed, most maliciously, to put on his whole strength to tell the town, and me in particular, the passing hour. And so uncomfortable have been the sensations produced in my mind by his unmannerly violation, that I have been obliged for the sake of peace, to make my way to the house of prayer.

This leads me to another item of my sorrows. Forced to the sanctuary as above noticed, I was there compelled, not long since, to hear a very uncomfortable sermon, in which there was a frequent reference to the ELEVENTH HOUR. Throughout, the sermon gave me trouble, by setting me to think about matters which have usually been far enough out of the ordinary track of my thoughts. Indeed, the preacher made it seem as if the end of life was close at hand, might occur at any moment, &c.; matters about which I have never had any comfortable thoughts. One crumb of comfort, however, I enjoyed, and that was the hope that when the worship was over, the burden would be thrown off, and I should sail on a smooth sea again. And so it was for a while, by skillful arrangements for the purpose. But then that villainous old clock, thump he would, and thump eleven he did, as if there was need of laying the emphasis on no other hour. And he never did emphasize in this style when I could hear him, but up came the scenes of the Sabbath. There was the preacher! I saw his solemn face, heard the deep and earnest tones of his voice, saw the hundreds of anxious countenances around me, remembered my own troubles while hearing that sermon, and had them all renewed, and all this by that impudent clock. What an abundance of trouble I should have been saved, had that clock struck his last note on that forenoon Sabbath!

I have been strangely annoyed by him too on a certain evening of the week. Our pastor has an evening lecture. I have evaded some of my neighbors their indifference about this matter, and have well nigh made myself comfortable several times, in the belief that that lecture affair was no concern of mine. Just as if it was not enough to pay my toll to religious matters on the Sabbath, without any other weekly demand for it. And I have put this fig leaf over my conscience abundance of times. But the misery of it, I never found it large enough to cover his scowling face. And it was that noisy old clock that set him a scowling, for no sooner did he thump away up to the meeting hour, than conscience caught the note, and I had no peace till fairly in the lecture room.

Indeed, I have been no small sufferer by night as well as by day. When care or indisposition has driven away sleep, I have been compelled to listen to that clock as he went on with his business of numbering the hours. And he has talked so loud and so solemnly about departing time, &c. that his voice has sunk often very deeply into my soul. I have found my mind thus brought into a most serious mood, and my painful thoughts on serious subjects have arisen, and I have been made quite unhappy, all of which would have been spared but for that silence-breaker of a town clock.

At length, I sought sympathy, and made my case known to a wise and good man, a well known friend of the afflicted. I hoped to double the peril of the town clock, by adding his wrath to mine against it. He seemed interested as he listened, and in fancy I already heard the striker of other's funeral knells striking his own. But my hope was a dish up-side-down, directly, as he gave utterance as follows: “I have known no ill of that clock since I heard his first note. He has been grave and peaceful, and regular in his habits. We set him up where he is, for the purpose of having him give us instruction about time, and he has been at work most industriously at his calling. And as for the trouble he has given you, the diseased eye should not complain of the sun. If you would shake hands with an honest conscience, you and the town clock would never be at odds while the voice of either of you is heard on earth.”

There was more scolding water of this sort from that miserable comforter, and I gave him as much in his own coin as was implied in the declaration, that if this was the way grinding was done at his mill, he would not catch me there again as a customer. I suppose the old clock will go on with his old business of hammering out the hours in spite of me, and so will continue to start reflections in my mind by which my sorrows will accumulate. I despair of breaking his brazen fingers or tearing out his iron tongue; both which I could do with hearty good will. The impudent suggestion of my neighbor that my conscience was a chief agent in my difficulties, I mean, notwithstanding its impudence, to look at a little, if I can get time. It is barely possible some good may come of an inquiry of this kind; and I am sure it will be a good of no small magnitude, to get out, by any decent means, of a quarrel with such a notable and noisy character as the town clock.

SIMON.

NEW PUBLICATIONS.

An Examination of Phrenology: in two Lectures, delivered to the Students of the Columbian College, District of Columbia, Feb. 1837. By Thomas Stoddard, M. D., Professor of Anatomy and Surgery, pp. 70.

The first of these lectures sketches the history of this science from its origin downward; briefly presents to view some of its leading principles; points out the position of the individual organs of the brain, and describes the leading characteristics of each of their respective functions, as traced by phrenology. The enthusiasm with which the science is regarded by some men of the first order of talent is indicated by a remark quoted from Mr. Combe, distinguished for literature and philosophy. He says, “The discovery of the revolution of the globe, and of the circulation of the blood, were splendid displays of genius in their authors, and interesting and beneficial to mankind; but their results, compared with the consequences which must inevitably follow from Dr. Gall's discovery of the functions of the brain, sink into relative insignificance!”

The object of the second lecture is, to show how far the science is reconcilable with the anatomical structure and organization of the brain, the cranium, and other parts concerned. In pursuing the investigation, he proposes five points of inquiry, viz. 1. How far phrenology is sustained by the structure and organization of the brain. 2. How far facts justify the opinion, that there is an established connection between the volume of the brain and the powers of its mind. 3. How far it is possible to ascertain the volume of the brain in the living subject, by measurement or observation. 4. How far it is possible to ascertain the relative degree of development of the different parts of the brain, by the examination of the living head; and 5. The value of a few facts which have been used in support of phrenology. Some general remarks are added in conclusion.

The whole discussion is conducted with great candor, clearness and force. Nor do we perceive how the conclusion at which he arrives can be evaded; nor how the caution he administers can be lightly regarded. “Beware of that delusive science which pretends to detect and mark the endless varieties of human character, and gauge and measure the capacities of the human soul by a graduated scale of laws; a science which finds an apology for the vices and follies of mankind in the forms bestowed upon them by a good and all wise Creator.”

“It is attention fixed on proper objects of pursuit; perseverance that never wavers from its purpose; application steady and constant; and not promiscuous of the cranium, that constitute the most striking differences among men.” We are much mistaken if the careful perusal of these lectures does not dispel the delusion of many minds on the subject of which they so ably treat.

Female Preaching, Unlawful and Interdicted. A Sermon, by Rev. PARSONS COOKE, LYNN, J. M. Vernal.

Those who know Mr. Cooke, will expect to find in any publication of his, a lucid exhibition of truth as it lies before his own mind; and also, to find his views sustained by fair and logical argument, and sound biblical interpretation. In this lecture on female preaching, they will not be disappointed. It is “one of a series of lectures, preached to females, on Sabbath evenings, which the writer intends to publish hereafter if Providence permit.” The reasons for the publication of this at the present time, are, also, the community is awake to the subject to some extent, and when they are willing to hear, “let them hear.” When the volume contemplated shall appear, we hope it will be sound and healthful in spirit, as well as in mind; on the latter point we have no doubts, for on the former, we are quite sure. The invaluable essay on Universal Salvation, by the same author, are inclined to think has found a most numerous and interested circulation than it deserves, in consequence of its small type and indifferent paper. As Dr. Witherspoon says of a man and his wife, so we say of the matter and the publication of a book, “There ought to be a subsistence between them.”

Infant Sabbath School Questions. Boston. Manuscript Sabbath School Society.

The object of this little book of 89 pages, is to bring down the great truths of the gospel to the capacity and understanding of the infant mind, and more especially to assist the teacher in communicating instruction, intelligently and fully, to very young minds. What other books have been used heretofore in the same department of Sabbath School instruction are not fully informed, and therefore are not prepared to institute comparisons; but so far as we can judge from our examination of this in connection with what we know of the infant mind, it seems to us admirably well fitted to answer its purpose. But the sanction of the Committee of the Massachusetts Sabbath School Society, is still a far better testimony in its favor.

Reports and other Documents relating to the Sick Lunatic Hospital at Worcester, Mass. 1837. pp. 200.

This volume is published in pursuance of an order of the Senate of this Commonwealth, passed in March last, and furnishes a full and gratifying history of this philanthropic institution from its origin down to the present time. We have not yet found leisure to give it that careful attention which the personal of small portions of it convinces us it deserves; and which we are satisfied would be amply rewarded. The four Annual Reports of the Trustees, and the four Reports of the Superintendent, which occupy the chief part of the volume, are able and animating documents. The establishment of such an asylum

